



ADDIS ABABA UNIVERSITY
SCHOOL OF JOURNALISM AND COMMUNICATIONS

**THE PERCEPTION AND PRACTICE OF PROMOTING
CULTURAL VALUES IN ETHIOPIAN MEDIA: EBC IN FOCUS**

BY

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Sept, 2019

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Sept, 2019

ADDIS ABABA, ETHIOPIA

DECLARATION

I the undersigned Addisalem Teshome herein declare that this thesis the product of my own research based on reliable data obtained from both primary and secondary sources that are totally acknowledged and cited.

Signature

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Abstract

The central point of this thesis is about the perception and practice of Ethiopian Media Organizations principally the Ethiopian Broadcasting Corporation regarding the promotion of cultural values of the country. Ethiopia has a long history aging more than 3000 years with splendid cultural values. The thesis thus intended to investigate the practice of Ethiopian Broadcasting Corporation in advocating cultural values of the country. To further explore that how the media organization is treating culture and culture related matters in the country, it has been tried to assess one-year news outlets starting from the beginning of the new format of the media. The researcher selected ETV News for the investigation during the course of the study because of the wider coverage and comparative acceptance. Focus group discussions and Individual In-depth Interviews employed in the study to gather data so as to examine what is in the ground in connection to cultural advocacy in the media. Over 32 persons took part in both the focus group discussion and in-depth interview. Finding of the thesis indicated that Ethiopian Media including EBC focus on political affairs and sports events. Culture is given less attention in news and programs outlets. Respondents illustrated that EBC's cultural coverage or report is based on ceremonial events focusing on dressing style, eating and dancing cultures of the society. The core values of Ethiopian cultures are not addressed in media outlets as the media lean only on public and religious holidays which is event based colors.

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CHAPTER ONE

1. INTRODUCTION

1.1 BACKGROUND OF STUDY

Culture scholar Ray B. Browne defined culture as it is all about attitudes, habits, and actions: How we act and why we act; what we eat and wear; our buildings, roads, and means of travel; our entertainment and sports; our politics, religion, and medical practices; our beliefs and activities and what shapes and controls them. In other words, it is to us what water is to fish: It is the world we live in Benhabib, S. (2010).

Culture can also be seen differently from different perspectives. It's hardly possible to come up with common definitions. Different scholars however tried to give diverse definitions. According to Arnold (2007), culture referred to as special intellectual or artistic endeavors or products, either as popular culture or it can be also seen as folkways in an old time usage.

Taylor's definition of culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. In contrast to Arnold's view, all folks have culture, which they acquire by virtue of membership in some social group society. And a whole grab bag of things, from knowledge to habits to capabilities, makes up culture (Tylor, E. 1920).

Culture is fuzzy set of basic assumption and values, orientation to life; beliefs, publicizes, procedures and behavioral convention that are shared by a group of people that influence something.

From the inconsistent behavior of the field scholars have defined and redefined culture, communication and media and the interplay among them. Our daily life is highly related with the media. People have trust on the media because it has the power to hold attention and plays a vital role in shaping personality, values and beliefs.

Especially television since it is a medium with lots of choices. The most obvious power of television in modern society relates to its ability to capture and retain attention. In effect,

television removes the viewer's consciousness from the immediate social and physical environment and often for highly extended periods of time (McDonald, 2004:70). Television has also contributed to fostering what some call "hyper-reality," a sense that the reality of television seems to be more real to viewers than actual reality.

The media as McDonald (2004), noted are effective tools to shape our world views. He argues that, "Our images and knowledge of social reality are formed and shaped by the images and information that the media delivers to us."

Its unfailing daily flow of audiovisual content penetrates virtually every media platform all over the world. Amongst the extensive content of television production is arts and culture programming (Song, 2014: 6).

The same thing is observed in Ethiopia. Ethiopia is a multi-cultural and multi ethnic country. The number of television stations in Ethiopia is ever growing. However, many believe that Ethiopian media basically focus on the upper layer component of culture like language, dressing, songs instead of promoting the core values.

There are different government and private media institutions in Ethiopia. Now a day broadcast and the print media are increasingly flourishing across the country. However, the perception and practice of cultural values in Ethiopian media is at its infancy rate and needs more efforts. EBC's experience in reporting cultural aspects is event based and do not touch the core values of the culture as Ethiopian cultural values are wide in scope and deep in history. The coverage given to culture and culture related issues does not deserve its long history and depth.

It's important to ferret out the perception and practice of Ethiopian media more specifically EBC personnel's practice and perception in promoting cultural values. the real perception and practice of EBC to promote cultural values.

But scholars suggested that the promotion should be done based on knowledge and understanding. The study tried to investigate how Ethiopian media, like EBC, are working to promote culture.

Generally, this research attempts to explore the practice of Ethiopian Broadcasting Corporation as a national media in promoting Ethiopian culture. The researcher raised this question because it

has been observed that many artists are producing more music clips that display culture after EBC established this show. It also examines how regional states are using this channel and program to express themselves to the rest of Ethiopia.

It is occasional to see people complaining over the media coverage with regard to cultural issues saying that cultural values are not properly addressed in Ethiopian Media. So the study uses interview and focus group discussion to find out audiences' attitude towards EBC's news packages whether Ethiopian cultural values are well promoted.

1.2. Statements of the Problem

Madzingira, N. (2001), defined that culture is static, dynamic, homogenous- heterogeneous and as most contested zone of struggle. Culture is defined as learned dynamic and complex system of perception that guides behavior and manifest itself in internal and external representations.

People use communication consciously or unconsciously to share their culture and way of life. Because of its behavior many scholars in the field of communications and cultural studies take communication as an element of culture, it has often been said that communication and culture are inseparable.

As Smith (1966), wrote in his preface to *Communication and Culture*, culture is a code we learn and share, and learning and sharing require communication. Communication requires coding and symbols that must be learned and shared. Keesing as quoted in Brumann (1999), explained Culture as it refers to learned and accumulated experience. A culture refers to those socially transmitted patterns for behavior characteristic of a particular social group.

The most crucial elements of culture are values and beliefs. Values are culture standard for actuating what is good and what is bad in the society. In this modern day, we are bounded by mass media and the increasing number of media is highly influencing peoples' life (Samovar and Porter, 2001).

The mass media should not merely be accepted as only informant; each person should become aware of how they influence the shaping of their own being and environment in which they live. According to Vani, M. and Raghavan, V., (2014), the media are important forces in our society.

They provide information and entertainment and at the same time have persuasive powers and that are capable of affecting radical changes.

For this reason, the role of media in the development and promotion of culture, moral and community life cannot be overestimated. Culture links individuals to their society providing shared contested values and media help circulate those values.

The media are the cultural products to large number of people. Gbotokuma, Z. (1996), they underlined that process of designing and delivering cultural message and stories to large and diverse audience through media Values are deeply embedded and critical for transmitting and teaching cultural beliefs.

Media determinism maintains that mass media change everything else in society. Some scholars even argue that media technology alone, in spite of the content of media drives social changes, which are called technology determinism. For example, McQuail, D. (2005) put forward his famous statement that the medium is the message, by which he implied that media determines culture, and that it is the form of media rather than the content that really matters. Some other theorists also attach great importance to the dominant role of media in mass culture and mass society.

Krekovic, as quoted in Mebrahten (2011), contends that the mass media should serve as agents of change for the social betterment by raising public awareness. Indeed, it is now possible to see how new ways of creating and distributing symbols have made it possible throughout history for people to change existing cultural practices, and through these changes in the way people socialize to transform societies (p35).

Ethiopian culture is multiethnic, multilingual and multifaceted, and reflects diversity in culture and respect for traditional customs. According to Tedla.E (1995), such cultural experiences and heritages are found and encoded in various forms symbols, rituals, design, artifacts, music, dance, proverbs, riddles, poetry, architecture, technology, science and oral traditions.

However, for various purposes documenting, analyzing and utilizing such cultural heritages is not easy. Many cultures in Ethiopia have been transmitted from generation to generation almost

entirely orally. Because of its character culture is continuously changing each generation adds something of its own before passing it on (Tedla.E, 1995).

Beliefs are the tenet or convictions that people hold to be true. Individuals in society have specific beliefs but they also share collective values (Tedla.E, 1995). Over time television has become a potential force to be reckoned with in the promotion of socio cultural values and norm in any civilized society.

1.3. Research Question

1. To what extent does EBC cover issues of cultural values?
2. How culture is perceived and practiced in EBC in terms of promoting social values?
3. What are the challenges in field?

1.4. Objective of the Study

1.4.1 General Objective

The general objective of this study is to investigate the trend and practice of media in promoting Ethiopian cultural values.

1.4.2. Specific Objective

The specific objective of this study is:

- To examine the extent of EBC's coverage with regard to cultural values.
- To identify the perception and practice of cultural values in EBC.
- To pinpoint challenges in the sector concerning culture promotion.

1.5 Significance of Study

The study attempted to explore how do Ethiopian media houses specifically Ethiopian Broadcasting Corporation promote cultural values. It also helps to raise public awareness about the benefit of media cultural advocacy in maintaining it. The study could also be used as a benchmark for other researchers. It recommends possible solutions to stakes in the field.

1.6 Scope of the Study

This study focuses on Ethiopia Broadcasting Corporation's news and programs in its ETV news channel broadcasted in the last 1 year (as of the inception of the new format). This study does not include the unmentioned two channels of EBC (ETV Languages and ETV Entertainment). Its scope is mainly about the perception and practice of media in promoting cultural values. Therefore, no other media institution is included in the study.

1.7. Limitations of Study

The researcher must have reached out to gather further data from the countryside where the typical cultural values still exist. But this was not done due to time and financial constraints.

Another limitation the researcher faced was the reluctance of respondents to give information about the issue. Especially, some respondents in the Ministry of Culture and Tourism were not interested for the interview and focus group discussion that took a long time to come to consensus.

In addition to this, some respondents could not easily express their understanding or idea about the topic. This is related to personal skill/ability to express one's own feeling on certain matters. While some respondents in Ethiopian Broadcasting Corporation did not want to illustrate their observations about the challenges in connection with culture and other related news coverage in the media.

It was also hard to bring all the seven editors at a time in EBC for the group discussion as they work in three shifts (morning, afternoon and night shifts). Among other limitations are cited as challenges happened when the thesis is conducted.

1.8. Organization of the Study

This thesis contains five chapters. Chapter One: presents introduction background of study, statement of problem, objective of the study, significance of study, research question, limitation of the study and scope of the study.

The second chapter discusses about theoretical frame work and reviews of literature related to study. The 3rd chapter features the design of the study methodology and data gathering

techniques. Chapter four, deals with data presentation discussion and analysis. The last Chapter five comprises the summary, conclusion and recommendations.

1.9. Historical Background of Ethiopian Broadcasting Corporation

Taken from the preface of the editorial policy of EBC.

Radio Ethiopia which was launched with the coronation speech of Emperor Haileselassie in 1931, and disrupted by the Italian Invasion to restart transmission in 1943; and Ethiopian Television that was established in 1965 functioned separately under different commands until they were organized as one institution by proclamation number 114/87. The Ethiopian Broadcasting Corporation (EBC) is an Ethiopian public service broadcaster. It is headquartered in Addis Ababa, Ethiopia and it is the country's oldest and largest broadcaster.

After establishment, ETV was operated by a British firm, Thomson. It's owned by the Ethiopian government. It was learnt that ETV was created to highlight the organization of African Unity (OAU) meeting that took place in Addis Ababa that same year. Color television broadcast began in 1984 in commemoration of the founding of Workers' Party of Ethiopia (WPE).

The current structure and goals of were established 1987 with Proclamation 114/87. In 2014, the channel changed its name from ETV to EBC, also changing its logo in the process. In 2015, EBC and other regional channels upgraded their news studios with more modern equipment. In March 2018, EBC's logo was transferred to etv and made a new transmission of frequency and sister's channel contents and its now broadcasting on Ethio sat and Nile sat. Currently, EBC has more than 2200 employees working as permanent and free lancing services.

1.10. TV Channels in EBC

ETV News

ETV News is the main news channel with 24 hours' coverage, with content on culture, politics, documentaries, and economy. Broadcast mostly in Amharic with the exception of some news segments which are broadcast in other languages.

ETV Languages

ETV Languages is a channel which focuses on news in different local and international languages; like Oromifa, Tigrigna, Qfaraf and Somali and other 3 international languages like English, French and Arabic languages to address the international community.

ETV Entertainment

ETV Entertainment is a channel which focuses on dramas, as well as lifestyle programming. The channel is most known for broadcasting Ethiopian first family sitcom, *Betoch*. Aside sport news and events, this channel also airs a lot of popular foreign content including soap operas and Hollywood films.

1.11. Editorial Policy of EBC

Chapter three of the editorial policy envisages principles and values noting that EBC shall hold on its values of becoming a successful and credible institution by carrying out its activities qualitatively and efficiently. All activities shall be carried out based on plan and research. In addition, the institution shall work by respecting professional and public values.

According to the editorial policy of EBC, programs shall serve all peoples of the country fairly. The cooperation shall strive to be accessible all over Ethiopia and to all Ethiopians residing in all parts of the world. To this effect, EBC will consolidate its transmissions in different languages of the country and shall have fair dissemination of information and programs in all working languages of the regional states.

In addition to this, the contents of the transmissions of EBC shall ensure the equality of Ethiopian languages, gender, sex, culture and religion. All shall reflect multinationalism and the values of all the nations, nationalities and peoples of the country impartially.

The editorial policy also includes regulations to serve the public. EBC shall strive to ensure the secure establishment of a democratic system which guarantees the participation and decisive role of the public and work diligently for national dignity and freedom. It will ascertain its partiality to the public by realizing the principle of developmental journalism. In process, it shall expose all forms of malpractices.

Major Events

When there are major events such as the following EBC believes that the public should watch and listen to directly, they would be given direct transmission coverage with the permission of the CEO.

1. Official public and government holidays.
2. Opening ceremony of the joint meeting of house people's representatives and house of federation.
3. General and regional elections
4. Other national and international emergency situations that are believed to deserve direct transmissions.

Vision of EBC

To create an internationally preferred media institution and a leading source of information that is trusted by the public in its contents and presentation by 2025.

Mission of EBC

Broadcast informative, educative and entertaining news, programs and entertainment contents by utilizing modern broadcast technologies in order to fulfill its role of consolidating the developmental and democratic system to create national consensus, build national image, and contribute to the renaissance of Africa.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

2.1. Defining Culture

From its nature and different usage of the term, Culture is vague and difficult term to define. According to the United Nations Educational, Scientific and Cultural Organization UNESCO (2002), culture is described as The set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.

Edward Taylor British anthropologist, was the first to define culture in a scientific way in his book primitive culture (1871). He defines it as everything people have, thinks, does and shares as a member of one community. Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society (Taylor 1871;23).

Linton (1945), share the idea of Taylor, that culture is the sum totals of knowledge, attitudes and all activities that take place in a particular society. According to many anthropologists, culture can be defined as the set of learned behaviors and beliefs that characterize a group of people.

Culture is also viewed as all pervasive and something that is likely to affect everyone.” No matter how hard man tries; it is impossible for him to divest himself of his own culture. (Hall, 1993:51) These are not the only definitions given to the term culture, many scholars in different discipline try to define and redefine it in their way and experience. But all share the idea of culture and human beings are inseparable.

On the other hand, Mc Quail (2005), defined culture as a process, but it can also refer to some shared attribute of a human group/such as their physical environment, tools, religion, customs, and practices, or their whole way of life.

Culture also can refer to texts and symbolic artifacts that are encoded with particular meanings by and for people with particular cultural identifications. Keetn, B. (2013) takes another dimension to define culture.

“Culture is a historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which men and women communicate, perpetuate and develop their knowledge about and attitude toward life.”

According to Woodward (2013), here are many elements and aspects of culture. However, each can be categorized as either material or nonmaterial culture. Material culture (tangible) includes all the physical things that people create and attach meaning to. Clothing, food, tools, and architecture are examples of material culture that most people would think of. Natural objects and materials (rock, dirt, trees, etc.) aren't considered to be part of material culture. However, how people view natural objects and how they use them matters (Woodward (2013).

2.2. Media and Public Culture

Media and culture are interconnected levels of understanding various cultures influence media contents, meanwhile media platforms and contents impact cultural and day-to-day practices. Culture encompasses norms, beliefs, behaviors, values, traditions, languages, myths, ways of life, and so forth. Media narratives and discourses are created within different forms of texts and images that are complexly related to the cultural perceptions and practices of both those who produce and consume them (Hall, E. T. 1976).

The media play an influential role in the day-to-day cultural practices of individuals including their health-related decisions and cultural values. The media not only help in providing information but also support in empowering wellness of cultural values.

The need for cultural maintenance and promotion in the case of Ethiopia is a national agenda, a goal sought at various levels through government and non-government initiatives. The cultural values of the country get articulation in various areas particularly in public centers.

It gets articulated in the goals of education for schools from primary through higher secondary. At times the enunciation may sound obsessive, but it is perhaps this compelling sense of being cultured, the deep recognition of its continuity as a living tradition, and the ability to live it actively. Thus, the role of media to maintain and further promote endemic cultural values is significant. Media plays both constructive and destructive roles. If people fail to use media properly, it can affect the social norms of a society.

One way to understand the impact of the media on our lives is to explore the cultural context in which the media operate. Often, culture is narrowly associated with art, the unique forms of creative expression that give pleasure and set standards about what is true, good, and beautiful. Culture, however, can be viewed more broadly as the ways in which people live and represent themselves at particular historical times. This idea of culture encompasses fashion, sports, architecture, education, religion, and science, as well as mass media (Dominick, R.(2013).

It is to culture that we owe our unification and unity as a people and state. It is what keeps us together and it is what gives us the will to guard and preserve our sovereign being (Dorji 2006:11).

The absence of a good literary tradition would not only mean the lack of academic credibility but a superficial society. This argument becomes convincing when we look at how countries with rich and vast literary traditions are often the ones that set the trend for the development of literary canons. We also see how countries with rich literary outputs are normally respected as cultured and civilized (Kuensel 27 December 2003:5).

The mass media particularly through the powerful Television medium brings in tantalizing materials that pander to sensuality, consumerist egocentrism, and market libertinism that challenges the cultural contents of the public service media in Ethiopia. The risk is further enhanced especially when little attention is given in its news and programs broadcasted every day.

However, with the advances in media today, the future of our culture is uncertain because children grow up admiring the people they see in movies and music videos. As if this isn't bad enough, young mothers tend to name their sons and daughters after their favorite movie stars or celebrities.

Other than taking on names, children spend more time on computers playing games than they do spending quality time with their parents learning about culture.

The best way a child can learn about culture is through the stories told by elderly people. Some of them might be myths but they have a great impact on a child's life.

2.3. Elements of culture

There are different types of culture across the world and each has its own uniqueness and beauty. However, all culture shares common elements. According to Miller, J.G. (2005), culture is the way of thinking, the way of acting, and the material objects that together form people's way of life. He listed five common components of Culture. The major elements of culture are Symbol, Language, Values and beliefs, Norms, Ideal Culture and Real culture.

2.3.1 Symbols

Sociologists take symbol as one of the elements of culture. It is type of non-verbal communication. A historically transmitted pattern of meaning embodied in a symbols, a system of inherited conceptions expressed in symbolic form by means which men communicate (Geertz, 1973: 89).

2.3.2 Gestures

A gesture refers to movements of hands, arms, or other parts of the body. However, the same gesture can mean one thing in one society and something quite different in other society. Leslie White in 'The Evolution of Culture'(1959), states that all peoples in all times and places have possessed, but no other species has developed culture.

According to White and other anthropologists, the reason for this is the specific ability of humans to use symbols, to create and to live in a symbolic world different from the world of nature and the worlds that other animals may create for themselves.

2.3.3 Language

Language is highly related with culture; many scholars believe that learning a new language means learning a new culture. In his book 'the relation of language and culture' Hobsbawm explains how society, culture and language are related. Human beings do not live in the objective world alone or alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society (Hobsbawm, E. 1972).

2.3.4 Values and beliefs

In any society there are things that are taken as standers of what are acceptable or unacceptable, right or wrong. These standards reflect the belief of that society and the things that the society gives value. Values culturally defined standards of desirability, goodness, beauty and many other things that serve as broad guidelines for social living. Beliefs: Specific statements that people hold to be true (Gbotokuma, 1996).

2.3.5 Norms

Are informal rules that decide how someone must act as a member of a particular society. As social beings, individuals learn when and where it is appropriate to say certain things, to use certain things, to use certain words, to discuss certain topics, or wear certain clothes, and when it is not (Oyeneye and Shoremi, 1985).

2.3.6 Ideal culture and real culture

Are concepts used by social scientists to study the differences between the values expressed by culture and the behaviors of the members of the culture. Ideal culture refers to the shared values that are accepted and expressed by a culture or its public norms and values. Real culture refers to the action, behavior, and practice of those who reside within the Culture (*Macdonald, D.R. 2004*).

2.4. Why Study Culture?

The importance of culture lies in its close association with the ways of thinking and living. Differences in cultures have led to diversity in the people from different parts of the world (*Fade, S, A. (2003)*).

Culture is not simply a collection of artifacts and rituals; culture encompasses the assumptions, meanings, ideals, goals, habits and ways of interpreting the world that a particular community shares. At its essence, culture is the context in which we live our lives; it is a force that determines behavior, constrains choice, shapes desire and defines need (*Fiske, J. 1987*).

Culture is a widely used term. People of diversified background use it in their everyday conversation to express issues that they deem cultural values. The multifaceted nature or

manifestations of cultures are reflected in the day to day activity of people. Even so, culture is one of the mal-understood words that people use in their communication patterns (Greenberg, B. S. 1988)

The culture of any society is important because that is what differentiates one society from another and media has the power to affect our relationship with the world and have a transformative impact on culture and the society at large (Haijer, H. 1953).

Hence, culture though it may be something rather hard to pin down, is important to understand. Cultural ignorance or misunderstanding, notes, can lead to highly undesirable outcomes such as, but not limited to lost business, interethnic tension, or inability to participate in either the comic or the transcendent moments in human experience. These are of the potential consequence that one might face due to failure in properly understanding a certain culture.

In much broader sense, however what importance(s) can all cultures potentially offer to their respective societies (and/or to others)? How central is culture, in general, to our lives, after all?

Culture impacts us all in unbelievably multidimensional ways Keetn, B. (2013). Point out that, culture raises the level of people's thinking, contributes positively to their social and psychological well-being, stimulates their awareness, and has a civilizing impact (P.46). While the defining characteristics of each culture are unique, all cultures share certain common functions.

Such functions, as Jusoff, K. (2009) points out, that are particularly important from a communication perspective are: linking individuals to one another, providing the basis for a common identity; and creating a context for interaction and negotiation among members.

On top of this, Matthew Arnold (1969), a British educator as quoted in Jane Stokes (2003) writes that culture is not an end in itself, but a means to an end. It can cure the social ills of unrestrained materialism and self-satisfied philistinism by teaching people how to live and by conveying moral ideas. In essence, culture can be the humanizing agent that moderates the more destructive impacts of modernization.

2.5. Promoting Local Culture through Media

According to Wright, C. (1975) Media can be any means of communication to influence the public broadly, such as television, newspaper, magazines, internet and other communications ways. Media is becoming to an essential part of our social life today. In my opinion, culture is more difficult to define. Culture is a symbolic communication.

Some of its symbols include a group's skills, knowledge, attitudes, beliefs, values, hierarchies and motives. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions. In the definition of media and culture both mentioned about communication that can be the most important element for media and culture. It is undeniable that media and culture have an interactive impact for each other.

One of the biggest parts that the media plays in society is through the dissemination of information from various new Jane Stokes (2003). How to do media & cultural studies. SAGE Publication, London. sources. This information comes from a variety of sources, including local, regional, national and global news networks. In addition to politics, the news covers subjects like current affairs, sports and a wide variety of subjects' dependent on the interests of the individual viewers, listener or reader. Sources of news include programs on the television, radio, Internet or in print, such as in newspapers or magazines.

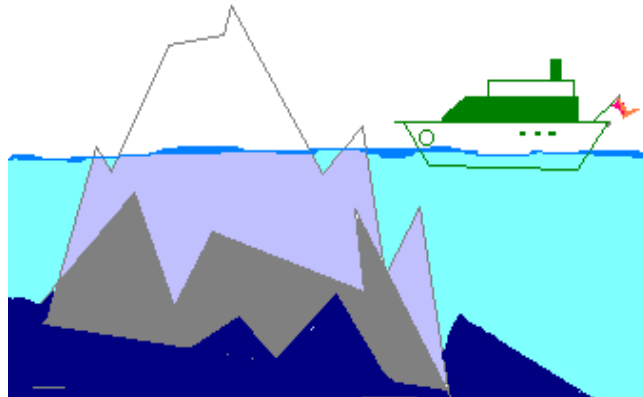
Mostly, people need recognitions that they need their languages, religions, dances, music, architectures, foods, and customs recognized or documented. Each element has its own impact and circle of influence and thus leveraging through media becomes crucial.

Media reflects the norms, culture and values. Media can lead to evolution and revolution of mind and heart of the people fostering information, literacy and awareness in the nation. Broadly speaking, the relationship between culture and the media is one of inclusion.

<https://www.ukessays.com/essays/media/culture-affect-media-3132.php?vref=1> [Accessed, June 2019].

2.6. The Iceberg Metaphor

Shoremi, M.(1999) explained the following iceberg metaphor for culture symbolizing a cruise ship sailing close to the iceberg for a look at this foreign territory. According to Shoremi, part of the iceberg is immediately visible; part of it emerges and submerges with the tides, and its foundations go deep beneath the surface. Shoremi categorized it under three different layers. These are:



Above water line:

Aspects of culture that are explicit, visible, taught. This includes written explanations, as well as those thousands of skills and information conveyed through formal lessons, such as manners or computing long division or baking bread. Also above water are the tangible aspects: from the "cultural markers" tourists seek out such as French bread or uatemalan weaving, to the conformity in how people dress, the way they pronounce the letter "R", how they season their food, the way they expect and office to be furnished.

At the water line:

The transition zone is where the cultural observer has to be more alert: "now you see it now you don't", the area where implicit understandings become talked about, explained--mystical experiences are codified into a creed; the area where official explanations and teachings become irrational, contradictory, inexplicable--where theology becomes faith.

Below the water line:

"Hidden" culture: the habits, assumptions, understandings, values, judgments ... that we know but do not or cannot articulate. Usually these aspects are not taught directly. Think about mealtime, for example, and the order you eat foods at dinner:

Do you end with dessert? With a pickle? With tea? Nuts and cheese? Just have one course with no concluding dish? Or, in these modern times, do you dispense with a sit-down meal altogether? Or consider how you know if someone is treating you in a friendly manner: do they shake hands? keep a respectful distance with downcast eyes? leap up and hug you? Address you by your full name? These sorts of daily rules are learned by osmosis you may know what tastes right or when you're treated right, but because these judgments are under-the-waterline, it usually doesn't occur to you to question or explain those feelings.

As mentioned above EBC focuses on promoting the dressing cultural foods or cultural music; as we see in the cultural metaphor medias are focusing on the above water line and at the water line so our point cultural values are found below the water line so the media give less attention to promote the cultural values.

The result of having less promotion of cultural values can be a means to problems which are occurred all over the country that the youth forget the important and value of respect. This could also be a contributing factor to social unrest. The role of elderly in the arbitration and reconciliation process was high in the previous time. They are respectful and they have equal power with government to lobby and order their people because peoples respect and listen to them.

Because cultural values of the country order and give emphasis on it but now day even those respected elders can't solve problems that peoples are breaking cultural rules. This might be the result of less promotion of cultural values in the Media.

2.7. Culture as a Map

Culture is an ongoing and complicated process rather than a high/low vertical hierarchy that allows us to better account for our diverse and individual tastes. In the map model, we judge forms of culture as good or bad based on a combination of personal taste and the aesthetic

judgments a society makes at particular historical times. Because such tastes and evaluations are “all over the map” a cultural map suggests that we can pursue many connections from one cultural place to another and can appreciate a range of cultural experiences without simply ranking them from high to low (Arnold, M. (2007).

According to Arnold, our attraction to and choice of cultural phenomena such as the stories we read in books or watch at the movies represent how we make our lives meaningful. Culture offers plenty of places to go that are conventional, familiar, and comforting. Yet at the same time, our culture’s narrative storehouse contains other stories that tend toward the innovative, unfamiliar, and challenging. Most forms of culture, however, demonstrate multiple tendencies.

We may use online social networks because they are comforting (an easy way to keep up with friends) and innovative (new tools or apps that engage us). We watch televised sporting events for their familiarity, conventional organization, and because the unknown outcome can be challenging (*Dominick, R. 2013*).

2.8. Folk Culture and the Media

E. Voelker. (1975) writes literature interpreters and folklore scholars have presented various definitions of the word ‘folk’. Many folklore scholars emphasize the quality of ancientness in their definitions; hence the word has often come to mean the “carriers and transmitters of folklore” who were “illiterate peasants or, to some extent, tribal peoples

However, more recent definitions use the term as referring to a tribe or nation, or the common people of a nation. Some folklore scholars agree that all human beings in some way or another are involved in the folklore process, as performers, watchers or audiences (Elvira Voelker. 1975).

So in fact there is nothing derogatory in the meaning of the term as it is understood today. This definition clarifies the concept of folklore better, and shows that in its broadest sense it is the part of the culture, customs, and beliefs of a society that is based on popular tradition, and that it is produced by the community and is usually transmitted orally or by demonstration (*Encyclopedia Americana International Edition 2004:498*).

Ethiopia, a country with ancient civilization and history, owns immense natures of folk cultures that have been transformed from generation to generation through various mechanisms. Oral tradition takes the leading role in preserving these rampant cultures.

However, the outbreak of media (both print and broadcast media) have become challenges to the local cultures for their triggering role in introducing new cultural perspectives from abroad and degrading the local ones in their news and program broadcasting services. The coverage of air time given to local cultural values is blamed to be low that media are shifting dimensions in to hot political issues.

2.9 Media and culture

Source: <https://jayasreesown.wordpress.com/>

Mass media newspapers, magazines, comic books, radio, video games, movies, and especially television present a very different form of socialization than any other because they offer no opportunity for interaction Mass media play a great role in modern culture.

They play a strategic role in reinforcing dominant social norms and values that legitimize the social system. Nothing has influenced the lives of modern men as the mass media have (Dominick, 2013).

Media contribute to a transformation in the cultural and social values of the masses. Media bring about a transformation in the attitudes and beliefs of the people. The persuasive nature of the content presented over media influences the thoughts and behavior of the general public. It helps in molding ideas and attitudes (Jandt, 2004).

Research has revealed that media are responsible for influencing a major part of our daily life (Griswold, 2004). Some of the main functions of mass media are to provide the general public with news, help people socialize by getting them accustomed with a country's customs, including its politics, culture, and forms of entertainment, allowing political leaders to have a public forum to share their ideas and to hold other journalists and public leaders accountable for their actions.

Media help in bringing the true facts and information of the world in front of our eyes. If there were no media, then there was life but without any information and knowledge (ibid)

broadcasting remains an important medium, an influential way of reaching large audiences at the same time. However, its dominance is fading in some countries as the multiplicity of technologies make possible access to audiovisual content through a variety of means. Access is also available in many different environments (Baran, 2002).

Newcomb and Hirsch (1984), argue that television is a heterogeneous medium where many visions, representations, and values, sometimes contradictory, are possible, and that the essence of television is no other than being a mirror of society. There exists a large body of research that suggests that television has an important impact on people's attitudes, beliefs, and values (Gerbner, Gross, Morgan, & Signorelli, 1980). The relations between media and society have material, political and normative or socio-cultural dimensions. Television is an important tool for most people, young or old, as today most information is delivered to the public via this technology. It can now be assessed easily via cables or satellite, which could provide consumers with every type of information that they need, either for work, leisure, interest, and so forth. With the emergent of this media and the production of various programs, television has caught the attention of most people. Comparable to other media, television is the most accessible media to most people (Newcomb and Hirsch, 1984). Television programs, films, websites, video games, and compact discs are created through human activity and therefore reflect and further extend the cultural perspectives of their creators.

They come to take on a life of their own, quite distinct and separate from their creators, as they are transmitted and shared around the increasingly global community. Scholars in the field of sociology call this mediated culture, where media reflects and creates the culture. Stuart Hall described the central role of media in constructing social knowledge and producing consensus through the process of "actively ruling in and ruling out certain realities" (Hall, 1994).

Entertainment is a kind of performance that provides pleasure to people. Mass media fulfill this function by providing amusement and assist in reducing tension to large degree. These days; media have comprised information and education in the entertaining programs. The fusion of entertainment and information is called infotainment. Similarly, the inclusion of education in entertaining programs is regarded as edutainment (Everette, E.et.al 2014). Entertainment content

may shed light on reality, represent the human experience, and have its origins in real life, but entertainment is usually not designed to convey actual events (Shoemaker & D. Reese 1996).

In Ethiopia, 60% of the population of more than 91.5 million including local community is reached through television broadcast with both positive and negative impacts (Mekonen, 2016). Certainly televisions are justified agents of cultural promotions. Those at the receiving end are poor developing countries in Africa including Ethiopia.

The cultural policy of the Federal Democratic Republic of Ethiopia urges the mass media to strive for the development of all cultures of the country. In its article 9(2) for instance, states:

News and educational programs reflecting the various cultures of the country shall be transmitted by the mass media institutions in order to promote the cultural knowledge of the peoples of Ethiopia.

As the editorial policy of EBC the entertainment programs of EBC are entertainingly informative and educative, with messages reflecting and strengthening the good personality of citizens, particularly the youth. With this criterion the study finds out how “TV News” is working to promote cultural values.

2.10. Cultural Diversity and Media

According to Benhabib (2002), cultures permit varying degrees of differentiation between the moral, which concerns what is right or just for all, the ethical, which concerns what is appropriate for us insofar as we are members of a specific collectivity with its unique tradition and history, and the evaluative, which concerns what we individually or collectively hold to be valuable (Benhabib, 2002: 40). Culturally plural societies are those in which a number of different cultural or ethnic groups reside together within a shared political and social framework (Brooks, 2002).

In every culture, there are basic standards for social interaction such as personal space distance, eye contact, the amount of body language displayed in public, negotiating style, etc. There is no widely accepted definition of diversity. Most people would agree that diversity refers to differences between individuals, but there is disagreement concerning which different attributes

should be included within the scope of the concept. Some differences between individuals are more or less indisputable these include race, gender, and disability, age (Patrickson, 2001:2).

Cultural diversity (also known as multiculturalism) is a group of diverse individuals from different cultures or societies. Usually, cultural diversity takes into account language, religion; race Cultural diversity is more than the fact of cultural difference. It is values which recognize that differences in human societies are parts of systems and relationships.

Cultural diversity is the value through which differences are mutually related and reciprocally supportive. (UNESCO 2002:16) As Rosado (2006), writes multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society.

The coinage of the specific concept of cultural pluralism is attributed to Jusoff, K. (2009), who proposed it as a transcendent solution to the problems of assimilation arising in the 1910-20s. Since then it has been proposed as a policy solution to multiculturalism by international bodies and government policy analysts who link it directly with the pursuit of the democratic ideal. Intercultural dialogue can be seen as both a precondition to, and a sustaining feature of, cultural pluralism. Indeed, it could be suggested that pluralism has to be based on the practice of dialogue given that intercultural dialogue is the active encounter with others across difference.

Issues around the concept of cultural diversity in the broadcasting media need to be studied closely and then evaluated in the light of the ever-increasing globalization of audiovisual content and its reception.

Broadcasting remains an important medium, an influential way of reaching large audiences at the same time. However, its dominance is fading in some countries as the multiplicity of technologies make possible access to audiovisual content through a variety of means. Access is also available in many different environments (Baran, 2002).

As EBC editorial police explains program should be entertaining all cultural differences equally. “The contents of the transmissions of EBC shall ensure the equality of Ethiopian languages,

gender, age, culture, and religion. All shall reflect multinationals and the values of all the nations, nationalities and peoples of the country impartially” So for this research the researcher set diversification as criteria for the content analysis.

Once media workers become engaged with a story that involves aspects of cultural and/or racial difference, a fair approach is to ensure that the story is pursued with the same thoroughness that would be used to investigate report and produce any other story. With this regard EBC formulate guideline so that the program flow goes in consistent way.

According to Douglas (1994), television program format is the entire body of knowledge that has been gathered through the production process, which enables a television company in a particular territory to reproduce the success of a program that was originally made elsewhere in the world. *Reiss, S. (2004)* share this ideas of Douglas that a TV program format is a recipe which allows television concepts and ideas to travel without being stopped by either geographical or linguistic boundaries. To achieve this, the recipe comes with a whole range of ingredients making it possible for producers throughout the world to locally produce a television program based on a foreign format, and to present it as a local television show perfectly adapted to their respective countries and cultures. Cooper (2009), writes the strategy of trying to retain viewer’s loyalty by way of long running series and horizontal or strip programming (same program each day at the same time) is one of the favorite weapons in the armory of programmers

2.11. Media and the Process of Communication

The word media is, after all, a Latin plural form of the singular noun medium, meaning an intervening substance through which something is conveyed or transmitted. Television, newspapers, music, movies, magazines, books, billboards, radio, broadcast satellites, and the Internet are all part of the media; and they are all quite capable of either producing worthy products or pandering to society’s worst desires, prejudices, and stereotypes. *Ferraro, G. (1998)* stated the process of communication and media as follows:

The phonograph emerged because of the social and economic conditions of a growing middle class with more money and leisure time. Today, the Internet is a contemporary response to new concerns: transporting messages and sharing information more rapidly for an increasingly mobile and interconnected global population.

Media innovations typically go through three stages. First is the novelty, or development, stage, in which inventors and technicians try to solve a particular problem, such as making pictures move, transmitting messages from ship to shore, or sending mail electronically.

Secondly, the entrepreneurial stage, in which inventors and investors determine a practical and marketable use for the new device. For example, early radio relayed messages to and from places where telegraph wires could not go, such as military ships at sea. Part of the Internet also had its roots in the ideas of military leaders, who wanted a communication system that was decentralized and distributed widely enough to survive nuclear war or natural disasters. The third phase in a medium's development involves a breakthrough to the mass medium stage (*Ferraro, G. (1998)*).

2.12. Media Influence on Culture: Pros and Cons

Because culture is not stagnant, the means of communicating attitudes and values often create their own contributions to the changing nature of culture. In this regard, the influence of mass communication or mass media on culture is immense. As *Larson, R. & Miller, L (2005)* observes:

The media are profound and often misperceived sources of cultural pedagogy: they contribute to educating us how to behave and what to think, feel, believe, fear, and desire and what not. They show us how to dress, look and consume; how to react to members of different social groups, how to be popular and successful and how to avoid failures, and how to conform to the dominant system of norms, values, practices and institutions.

Samovar, L. and Porter, R. (1991), also speculates that mass media are considered institutions by which the new meaning systems are transmitted in ritual manner in a community. The very idea is that, the media as means and agents of communication do have the potential to influence the culture of their society (indeed, that of others, too) positively and/ or negatively.

The controversial issue of cultural imperialism can show us the double sided impact of the media on culture. Fortunately, (may be unfortunately too), there are few physical borders between countries in a globally mediated world. Krug (2006) contends that, this together with the technological advancements and ideological motives, paved a way for the invasion of an

indigenous people's culture by powerful foreign countries through mass media_ cultural imperialism.

According to Baran (2002) due to the unidirectional flow of media (cultural) contents, which facilitated the realization of cultural imperialism, the third world countries feared that Western cultural values, especially those of the United States, would overshadow and displace those of other countries. "The resistance to the U.S. media would not exist among international friends if they did not worry about the integrity of their own cultures. It is folly, then to argue that nonnative media content would have no effect on local cultures, as do many U.S. media content producers" (Ib id:491).

Indeed, the western culture manifested in various forms such as music, dressing style, food, furniture, language, hairstyle, etc. could not have prevailed in every corner of the globe unless and other wise disseminated in such a way via mass media. This has ended up to the disadvantage of the indigenous cultures of the rest of the world.

Even though they might have benefited at least to a minimum extent, majority of the world cultures are forced to assimilate themselves into the 'dominant' Western culture (Jandt, 2004; Baran, 2002). For cultural imperialism is made possible dominantly due to the powerful influence of the media on culture, nations urged for a balanced flow of information across the globe. Such an argument finally led to the establishment of a NWICO (1980), (Baran, 2002).

Now, let us see the positive impact of media on culture again from the issues of cultural imperialism. Obviously no society or nation is cultureless. Yet, no culture is globally as omnipresent influential as the Western culture. This is not because that the Western culture is the best of all cultures on earth. Rather, it is because of the reason that it is highly promoted and disseminated through the multifaceted mass media technologies to the reset of the world (Krug, 2006).

2.13. Theoretical Frameworks

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge within the limits of critical bounding assumptions. The theoretical framework is the structure that can hold or support a theory of a research study. It provides for a particular perspective, or lens, through which to examine a topic. (Mc Quail,

2000:167). Many theories are available in media and cultural studies. However, the researcher believed that Social Learning Theory is more applicable for this research.

2.13.1. Social Learning Theory

Virtually all social scientists acknowledge that attitudes, values, and behaviors of any individual may be developed, at least in part, through observational learning *Linton, R. (1945)*. To this end, Bandura, a legendary psychologist who propounded the Social Learning Theory, argues that learning would be exceedingly laborious, not to mention hazardous, if people had to rely merely on the effects of their own actions to inform them what to do.

Fortunately, most human behavior is learned observationally through modeling: from observing others, one forms an idea of how new behaviors are performed, and on later occasions this coded information serves as a guide for action (*Babbie, E. and Mouton, J. 2002*).

Mouton's social learning (also known as observational learning) theory stems from the basic idea that we cannot learn all, even much of what we need to guide our own development and behavior from direct personal observation and experience alone; hence we have to learn much from indirect sources, including mass media.

According to Suresh (online), Bandura identified three basic models of observational learning: 1) A live model, which involves an actual individual demonstrating or acting out a behavior, 2) A verbal instructional model, which involves descriptions and explanations of a behavior, and 3) A symbolic model, which involves real or fictional characters displaying behaviors in books, films, television programs, or online media.

Meanwhile, as McQuail (2008) notes, Bandura's model posits four basic process of social learning that occurs in sequence: attention, retention, production; and motivation. Our attention is directed at media content of potential relevance to our lives and personal needs and interests. We may then retain what we have learnt and add it to our stock of prior knowledge.

The third stage- that of production refers to the actual application in behavior of lessons learnt where it may be rewarded (reinforced) or punished, leading to greater or less motivation to follow any particular path (McQuail, 2008:33).

The theory has a general application to socializing effects of media and the adoption of various models of action. It, as Harris (2009) asserts, applies to many everyday matters such as clothing, appearance, style, eating and drinking, models of interaction and personal consumption.

Nonetheless, in Bandura's (1986) view as cited in McQuail (2008), the theory only applies to "behavior that is directly represented in symbolic form". The theory also implies an active engagement on the part of the learner, and relies on the individual's self-reflective capability; "It is not the same as imitation or mimicry" (ibid).

Despite their tremendous provision of modeling, many scholars agree that, mass media are rarely the only sources of social learning. This is to mean that, there are strong collective influences on the process of social learning such as intrinsic reinforcement, parents, friends, teachers, and the like. For instance, Bandura described intrinsic reinforcement as a form of internal reward, such as pride, satisfaction, and a sense of accomplishment, among other things.

Yet, as McQuail (2008) argues, social learning theory holds that media can have direct effects on people, and their influence does not have to be mediated by personal influence or social networks.

In line with this thought, Suresh (2003) also observes that, social learning theory specifies that mass-media messages give audience members an opportunity to identify with attractive characters that demonstrate behavior, engage emotions, and allow mental rehearsal and modeling of new behavior. The behavior of models in the mass media also offers vicarious reinforcement to motivate audience members' adoption of the behavior, Suresh further contends.

CHAPTER THREE

3. METHODOLOGY AND DESIGN OF THE STUDY

3.1. Introduction

This chapter comprehends the core points of the study. It tells how the data in the study was gathered, and briefly explains about the population size and sampling method that employed in the study. The chapter also contains research design, instruments of data gathering, research procedure and research techniques as well. All these sub topics are explained well in this chapter.

3.2. Research Design

Qualitative research method was applied in this study. This is chosen because of its explanatory nature of the study. This method helps understand about human attributes.

According to Mytton, quantitative research is mostly dealt with numbers, while, qualitative research strives to discover or understand human attributes, attitudes or behaviors in a more exploratory or interpretive way. As to the author, numbers are not descriptive. But human behavior and everything else that can be said about people cannot be fully encapsulated in or understood from numbers and percentages (Mytton, 1999:126).

Qualitative research in focus groups puts the respondents into a social setting in which the personal influences that operate in social settings are reproduced and can be observed. (M.N. Marshall, 1999 and Mytton, 1999) so, as this particular study focuses on the role of media to promote culture, it has taken up qualitative method of research. this is because in order to discover and attitudinal ranges that can be tested quantitatively.

Qualitative methods are typically more flexible, allowing greater spontaneity and adaptation of the interaction between the researcher and the study participant whereas quantitative methods are fairly inflexible. (Natasha et al. 2005:4).

3.3. Population and Sampling

Focus group discussions and in-depth individual interviews were used as methods of data collection to reflect how EBC perceives cultural values/ how is working to promote cultural values.

The qualitative research tradition has a strong correlation with non-random sampling methods. Sampling in qualitative research is chiefly concerned with ‘information richness in which two essential considerations-appropriateness and adequacy- take central stage (Kuzel, A 1992:20).

Thus, the researcher in this study employed purposive sampling and snowball sampling to select the participants for the group discussions and individual in-depth interview. Both purposive and snowball samplings to select the participants for the group discussions and individual in-depth interviews to analyze how EBC news and programs consider cultural values of the country.

Because sampling in qualitative research needs the significance of identifying appropriate participants who can best report to the study and also the need to recruit adequate sources of information to successfully address the research question and develop a complete description.

Snowball sampling in which initial contacts or participants provide further respondents for the researcher to approach and who thus, in turn generates other contacts. In other words, it is a form of purposive sampling in which initial sample units are used as contacts to identify other units relevant to the sample.

Based on this method, over 26 purposively selected key informants participated in the study in the in-depth interview and focus group discussions. And 5 participants are involved in the study through snow ball sampling. Totally, over 30 key respondents participated in this study.

3.4. Instruments of Data Gathering

This part contains tools of data gathering system of the study that describes how the data was collected. To conduct effective study, it is good to identify the tools. In-depth interviews and focus group discussions were employed in this study. These two tools were chosen because the research method of this study is qualitative one. In depth interview and focus group discussions are among the instruments of qualitative research.

3.4.1. In-depth Interview

Carolyn (2006) defined qualitative in-depth interview as a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program or situation.

Aiming at gathering information from the concerned bodies, in depth interview have been undertaken with twelve (12) participants of which nine (9) of them were selected purposively.

These were one reporter, two editors and the deputy manager of EBC, two experts from the Ethiopian Broadcast Authority, two Scholars who have specialized in Culture and/or related affairs, and two top concerned bodies from the Ministry of Culture and Tourism (the minister of culture and tourism and the public relation of the ministry). Three audiences were chosen through snow ball method.

3.4.2. Focus Group Discussions

In qualitative research the most common research method is focus group discussions. Focus group is typically defined as bringing together a small group of people to participate in a carefully planned discussion on defined topic, the aim of the technique being to make use of group interaction to produce data and insights (*Natasha, M. et al. 2005*).

Therefore, the researcher intended to conduct three focus group discussions where respondents were selected purposively. Every group had at least six-seven participants. Attempts were made to pick convenient interview settings where every participant feels relaxed.

Accordingly, one group composed of seven EBC journalists was set for the discussion because of the exposure they have toward the topic. And another one group comprised of seven editors in EBC was among the discussants; with the purpose of investigating their look about the media with regard to cultural promotion/sustainability.

Finally, one group in the Ministry of Culture and Tourism contains six respondents discussed and reflected their point on how EBC is working to promote cultural values and to discuss how the role of media should be to further promote and sustain Ethiopian cultural values.

3.5. Techniques of Data Analysis

Focus group discussions and individual in-depth interview methods were used for collecting the research data. The first thing that the researcher did was to meet journalists and other stakes in EBC to talk on the topic. Luckily saying, as I am one of the members of the media organization, the communication was easy and smooth.

And secondly, I headed to the institutions listed in this study for conducting in depth interview as well as focus group discussions. But the audiences were reached everywhere and that made the process easy. Interviews and focus group discussions was conducted in Amharic language and translated into English.

CHAPTER FOUR

4. DATA PRESENTATION, ANALYSIS AND DISCUSSION

This chapter highlights the presentation, discussion and analysis of data and results. As already mentioned, the study focused mainly on the role of media in promoting cultural values with specific scope of the Ethiopian Broadcasting Corporation in its News Channel.

Focus group discussions and individual in-depth interview used for collecting the research data. To investigate how the media is doing to advocate cultural values of the country. The researcher used purposive and snowball sampling methods.

The data collected by means of focus group and individual in-depth interviews are presented and discussed under the following major themes:

How do people perceive culture, the role of media to promote culture and Ethiopian practices, which layers of Ethiopian cultures are currently promoted by Ethiopian media, EBC's approach toward cultural reporting, the cooperation between EBC and the Ministry of Culture and Tourism, what could be the challenges of media organizations to produce culture related programs and What should be done to address the problem.

A total of thirty-two (32) persons, including one deputy manager, five editors, two editors in chief, seven reporters, six employees of the ministry of culture and tourism, three audiences, two high profile officials of the ministry of culture and tourism, two experts in the Ethiopian broadcast authority and two scholars have been engaged in this study in both in depth interview and focus group discussions.

4.1. Findings from the Interviews and Focus Group Discussions

As mentioned above, over thirty-two people were involved in this thesis of which three group discussions comprising twenty (20) respondents and twelve (12) individual in-depth interviews are undertaken.

The topic investigates about the coverage of culture news in Ethiopian Broadcasting Corporation and respondents reflected their observations on the issue that EBC gives little attention to cultural values of the country. Music and cultural dressings, dancing and eating cultures are mainly aired during public and religious holidays in media organizations especially on broadcast media.

The finding of this thesis illustrated that there seems to have low understanding toward the importance of cultural values among various stake holders. The cooperation between the media people and stakes in the ministry of Culture and Tourism seems to be weak as they have low bond or have less contact hours to discuss on cultural aspects of the country.

The airtime allotted to culture in the channels of EBC demonstrates that there is still much more to be done to further promote the untapped cultural values of the country.

4.2. How do people perceive culture?

Culture can be seen differently from different perspectives. It's hardly possible to come up with common definitions. Different scholars however tried to give diverse definitions. According to Arnold (2002), culture referred to special intellectual or artistic endeavors or products, either as a high culture or popular culture or it can be also seen as folkways in an old time usage.

Well, the respondents of this study defined culture in different ways. Their responses vary according to the level of their understanding. However, their definition toward culture mostly generalized in two groups: the first group has people with good concept about culture categorizing cultural values with the tangible one/external one.

While the second group perceives culture as only it is all about eating cultural food, dressing traditional clothes and dancing types/ styles. This group is not well aware of the center piece of cultural values of a society.

N.B. Respondents' actual name is not used here; rather the first letter of their names is written. And when respondents have the same beginning letter, it is tried to separate with additional numbers.

Mr. M (Ethiopian Languages and Culture Academy, Addis Ababa University): Culture is a tool that human being communicated with nature. It is also an instrument in which people share their feelings and emotions and is device use to control the world. Thus, culture could be classified in to both devotional and material.

According to Mr. M, material culture is visible which can be touched physically. This is made by human being for a day to day activity. Such as: farming equipment, house decors, Jewelry, housing designs among others material cultures as to Mr. M. Generally, culture is an art that includes dressing style and dancing elegance of one community. So, culture is an identity.

Dr. S (Culture researcher): Culture is something inherited from the past generation and exercised by this generation.

Dr. H (Minister of the Ministry of Culture and Tourism) defines culture as the sum of societies' thinking verge where people use to manage their day to day activity. This is called cultural value.

Mr. G (public relations head at the Ministry of Culture and Tourism): Culture is a collective of everyday activity that people develop in their life time. It contains vast and complicated experiences. According to Mr. G, culture is a system that we lead our lives in a way we like. For example, we have eating culture, dressing culture, saying culture, wedding culture, marketing culture and problem solving culture. These days, mobile/telephone using has become a culture.

Mr. A (Deputy G/Manager of EBC): Mr. A defines culture as an identity of a society citing that Ethiopians are well known for their cultural dressings where ever they go.

S. (News & News program manager at EBC): Culture is a social ground and an identity of a society where nations and nationalities describe themselves.

A. (Chief Editor at ETV news channel): Culture is a big reflection of society's wellbeing which is developed from generation to generation through timely process. It is an identity or it is an initial wealth that every society has.

A1. (Editor at EBC): Culture is a communal identity that developed in a long time process where people exercise it in their day to day activities.

T. (Journalist at EBC): Culture is overall activities of a society that has long been exercised and transformed from generation to generation.

G. (Journalist at EBC): culture is a momentum that drives people's everyday life with a great impact on the individual's mentality.

T. (audience): Culture includes eating culture, dressing style and living traditions of a society that is reflected in their daily events.

These all indicate that culture is a backbone of societal motion in every aspect guides them to manage things according to values as well as social norms they develop. And it is beyond dressing style and eating cultures. Respondents reflected their views on cultural outlets in different ways.

Mr. A (Culture and Tourism Coordination Expert): Culture as an aggregate reflection of societies' day to day activity which includes dressing style, eating habit, and their regulation system.

4.3. The Role of Media to Promote Culture and Ethiopian Practices

Servaes (2004), speculates that mass media are considered institutions by which the new meaning systems are transmitted in ritual manner in a community. The very idea is that, the media as means and agents of communication do have the potential to influence the culture of their society positively and/ or negatively.

In this case, respondents explained the importance of media to advocate cultural values of the country. However, they said Ethiopian media institutions are way behind this fact for their prime focuses are sport and political based news or programs.

Almost all the respondents simultaneously stressed that Ethiopian media outlets including EBC's ignore the focal point of cultural values leaning on events and celebrations. According to these people, the media practice in Ethiopia toward cultural reporting is shallow that lacks scientific analysis.

Dr. H. mentioned any act of teaching cultural value should begin at family level, then the society develop it, schools formally strengthen it and finally it is the media to widen and promote it. Therefore, it needs collective efforts to meet the target.

Unless the media and schools begin to teach cultural values from the lower level, it is hard to create awareness at the top level of education system.

Mr. G. (public relations head at the Ministry of Culture and Tourism): The role of media should be a facilitator in prioritizing and inducing social values. The media need to induce cultural values up on the society using different mechanisms. The air time of media should be covered by culture oriented movies means a tool to promote culture. In addition to this, journalists need to be well aware of Ethiopian cultural values. Unless they know what Ethiopia looks like, it is hard to expect the media organization they work for to promote Ethiopian culture.

T. (EBC Journalist): Media has a power to play both negative and positive roles. If one cannot use media for a constructive role, its outcome will be hard and destructs generation. The ongoing conflicts are the result of either poor media usage or management or due to ignorance to local values. Unlike culture, Sports and African Music are given due attention in EBC, T. underlined.

M. (Culture Institutions and development expert): Media need to prioritize cultural related news and programs and choose prime time to address all audiences. But due attention is given to sport news and programs instead.

M. (EBC Journalist): Media ought to be selective when promoting culture, it has to identify extraneous and endemic social values and teach the public guided with researched theories. M. said though there are some activities done by EBC to promote culture, it is still way beyond the expected goal. EBC is the pioneer broadcast media in Ethiopia. So, it must have been a model to other media organizations in cultural advocacy irrespective of its old age, pointed M.

Mr. A. (Culture and Tourism Coordination Expert): Media should play proactive role in providing concrete analysis regarding cultural values of the nation to further promote and maintain it.

Mr. M. (Ethiopian Languages and Culture Academy, Addis Ababa University): The media do not fully contribute their own share in promoting cultural values of the country. Even though media there is rare coverage that envisages culture, the air time lacks amenity. The duration is not also enough that does not deserve its huge concept.

Mr. M. believes that if Ethiopian media exert efforts on promoting social values of nations and nationalities, it is possible to dramatically diminish conflicts in the country; recalling their richness in conflict resolution approaches.

Mr. A. (Deputy G/Manager of EBC): Media plays such a bold role both to boost cultural values and to deteriorate it. Media has irreplaceable share to maintain generation holding its pervasive social values.

Mr. A. argues that promoting cultural values should not be left only to media; there should be increased role of elderly in teaching the youth as well. He added the out breaking conflicts the country would have not been occurred if the elderly did their part.

T. (audience): The role of media in advocating culture is high but none of them are playing their role. Media should conduct research and deep analysis on every culture from the ground. It ought to teach and promote it to the generation.

Y. (Cultural Industry Expert at the Ministry of Culture and Tourism): Ethiopian media institutions need to exert efforts to promote all nations and nationalities' cultural values in cooperation with stake holders. Culture news do not have to be limited on holiday events; there should rather be everyday airtime concerning the issue.

4.4 Which Layers of Ethiopian Cultures Are Currently Promoted by Ethiopian Media?

The research finding shows that Ethiopian Media emphasizes the upper layer of culture which is ceremonial based concepts. According to the respondents' observation, the media focus on holiday events accompanied by dressing and eating cultures. The center piece/focal point of any cultural value is not addressed in the news and programs.

Mrs. G. (Media Supervision & Evaluation Senior Expert, Ethiopian Broadcast Authority): Currently Ethiopian media organizations including EBC do not conduct deep analysis on cultural

values of the society. They do not engage in awareness raising programs so as to help people know about their long standing societal values. So generally they do not promote cultural values of the nation. Genet said though EBA's licensing system to media organizations contains enforcement to focus on cultural values, media institutions do not implement it properly.

Mr. G. (Public relations head, ministry of culture and tourism): replied this question that Most of the current Ethiopian media organizations including EBC focus on sensitive issues just to attract their audiences. They do not prioritize cultural values and do not work on attitudinal change of the society. The music and dressing code used in media organizations do not reflect societal values of the nation.

Though Ethiopia has a long standing culture of conflict resolution mechanism, media organizations do not promote these endemic values as a result, the popping up conflicts are prolonged and cause huge humanitarian crises.

But the currently launched 'wulo adar' program in EBC begins to feature living culture of nations nationalities and peoples of Ethiopia.

Extraneous cultures are becoming increasingly dominating the endemic ones. We are experiencing hatred and intolerance and the media plays its role for this to happen. Media must have done much more to enlighten between modernization and culture, between civilization and backwardness because the youth is in dilemma who confuses about the demarcations between the two sides.

The media do not touch the inner layer of cultural values of the country. they just focus on ceremonial issues. Ethiopia has a good democratic culture that can be a model to the world but it has not yet been promoted. The wedding process of Ethiopian culture was entirely undertaken by the elderly but now the youth carry out that; missing the original values of the society. This means the role of the elderly is diminishing even in conflict resolution process.

Because of the absence of active role of elderly in conflict resolution systems, we are increasingly witnessing mob justice and massive displacement in our country.

Mr. G. (Media supervision & capacity building expert, Ethiopian Broadcast Authority): Assumed the media is focusing on events and day to day livings. They do not conduct deep analysis toward cultural values. Even dressing code of journalists who present the news do not reflect art performances of the society. Cultural values of nations and nationalities are not reflected more except on the nations and nationalities day.

Media has a power to play both constructive and destructive roles. Hence, the deep rooted Ethiopian social values are not yet touched. But Mr. G. (Media supervision & capacity building expert, Ethiopian Broadcast Authority) noted EBC is working on cultural and culture related affairs comparing to other media organizations citing his own observation on the recently launched ‘wulo adar program.’”

D. (EBC Journalist): Most of the time EBC ponders that culture is leaned only on religious holidays and celebrations that news and programs about culture depend on events. But culture is the reflection of social integrity that serve a society to communicate and live in harmony. However, these days the long standing cultural bond that helps people respect each other seems diminishing because of the absence of cultural promotions.

Currently media do not work deep toward cultural analysis. According to D. (EBC Journalist), the political influence on culture sheds its negative impact. Culture is a means to nation’s development for attracting foreign visitors. A lot has to be done to teach the youth about Ethiopian cultural values. The Ethiopian cultural value is not promoted yet in which media do not prioritize culture in their news.

Mr. M. (Ethiopian Languages and Culture Academy, Addis Ababa University): Currently Ethiopian Media are trying to cover culture related news leaning only on religious holydays like Christmas but these are not enough. A lot has to be done to uncover cultural values of the emerging or un promoted nations and nationalities in Ethiopia. Meanwhile, Mr. M. further mentioned that culture should not be limited only in events. There should get enormous coverage and needs researched analysis beyond holiday events.

The conflict resolution mechanisms of our culture have to be well encouraged in media outlets. Just like sport, business and political affairs, culture needs to have its own desk and air time in media organizations. The way we teach our children requires further investigation. Family,

schools and media organizations need to exert collective efforts to maintain and transform cultural values of the country. The youth are on the verge of totally forgetting their culture. It is hard to get a youth who respects all the societal values. This means the media do not work hard on promoting the advantage of maintaining our societal values.

According to Mr. M. (Ethiopian Languages and Culture Academy, Addis Ababa University), the media do not fully contribute their own share in promoting cultural values of the country. Even though media there is rare coverage that envisages culture, the air time lacks amenity. The duration is not also enough that does not deserve its huge concept.

Mr. M. believes that if Ethiopian media exert efforts on promoting social values of nations and nationalities, it is possible to dramatically diminish conflicts in the country; recalling their richness in conflict resolution approaches.

T. (EBC Journalist): Ceremonial events like cultural dancing and traditional dressings are obvious and these are aired on ETV entertainment on holidays. T. argued that the media focuses on events not on researched facts. Culture related issues should be in the front line of the main channel thereby creating awareness regarding the social values of the country. As to T, there should be a channel or at least a package to help the culture well maintained.

G. (EBC Journalist): Ethiopian media merely focuses on holiday events and decorations. It features on eating culture and dressing styles of Ethiopians. Nevertheless, this could not be enough as culture has lots of layers. G. doubtfully argued that the top leadership of the media may not be aware of the role of media to promote culture. culture is not only entertaining it has also serious issues. In opposite to thus fact, EBC's culture programs are aired only on the entertainment channel.

4.5 EBC's Approach toward Cultural Reporting

Many of the respondents said EBC has been doing very little contribution to the cultural promotion. They argued that as pioneer media, it could have done more to address the wider scope of cultural concepts in the country.

Mr. G. (public relations, MoCT): Ethiopian media organizations including EBC are not playing their role in promoting Ethiopian cultural values. Their role is below the average standard. Their

news, program and films do not encourage audiences to know their cultural values. They rather encourage people to love migrating abroad showing luxurious lives of the Diaspora. Besides, In the films we watch on TVs, people drinking or smoking when they feel something wrong. This has negative impacts on children's future.

B. (EBC Journalist): Ethiopian culture is not being promoted well in EBC in all its three channels (ETV News, ETV Languages and ETV Entertainment). Ethiopian cultural values deserve more advocacy to transfer to the coming generation.

In spite of the fact that EBC rarely covers cultural aspects, its news and programs are not based on scientific facts; rather depend on ceremonial events that leaning on holidays. But currently, it launches a program named "wulo adar." It is aimed at contemplating societies' way of life including their eating and arbitration system, added B.

A. (Editor, EBC): Strongly argued that EBC in its news/program coverage has not yet touched intangible values of the society. He pointed out that there are lots of cultural values of nations and nationalities which are not yet promoted well. Moral values of the society have not got due attention. According to A, successful efforts have been undertaken in showcasing visible/tangible cultural aspects in media.

Dr. S. (Culture researcher): What EBC and other media cover about culture is not researched. He fortified his idea saying the attention given to culture in this country is low even in schools and media organizations for there is visibly huge generation gap toward the concept of culture and its values.

N. (Department head of ETV news channel): Over 80 percent of the news coverage in the news channel is political affairs; it illustrates that culture does not get due attention as it deserves. Ethiopia has lots of unexploited moral and cultural values which can contribute significant role to the country's socio-economic development.

According to N, even the small coverage of culture related news on EBC tends on calendar rated events and lacks deep scientific analysis and interpretations. There is not experience of agenda setting for reporting cultural issues.

N. (audience): Media should be the reflection of a society and need to contribute its role to address all interests among the community. However, EBC sticks on eating and dressing cultures. The rich and longstanding social norms and values of the country are not presented well in the media.

Mr. D. (Cultural Industry Development Expert, MoCT): The media is doing less in promoting cultural values of the country just fetching a bottle of water from the ocean. There is huge untapped cultural potential in this country

T. (audience): Ethiopian media organizations including EBC are not doing their share in promoting cultural values of the society. They just lean on holidays to cover culture related news and programs.

M. (Culture Institutions and development expert, MoCT): The media is bounded on events based reporting of cultural aspects. It is obvious that many of the media outlets magnify only dressing and eating culture of the society. EBC specifically is way behind its mission to advocate cultural values of the country that fits its name 'the voice of diversity and renaissance' underlining the low interest of journalists towards cultural reporting based on deep analysis, said M.

Z. (audience): Culture is an identity of people where they develop in their everyday activities. Media need to reflect what is in habitable in the community. Currently Ethiopian media including EBC are not working on cultural advocacy. They just try to present only on holidays. Cultural values of many nations and nationalities in Ethiopia are not addressed except on holidays.

D. (EBC Journalist): Said EBC itself either does not have awareness about culture or is not willing to invest on it. The media to some extent presents cultural dressings, dancing, and eating cultures but this does not mean culture is limited only in this circle. The potential of social values and norms like respect each other, forgiveness, tolerance and reconciliation are not deeply interpreted in media outlets.

Y. (culture & tourism relations and coordination expert, MoCT): A lot needs to be done to magnify cultural values on the media means to contribute role in the socio-economic growth. The media is miles away from where it must be in promoting cultural values of the country.

On the other hand, some respondents replied that EBC is doing its best in promoting cultural values of the country noting the weekly culture related programs and news aired on the channel. According to these people, there is encouraging move to play its share in flourishing cultural values of the country.

Mr. A. (Deputy G/Manager of EBC): EBC tries to cover cultural values of nations and nationalities but the influence of politics is high, Abel pointed out. The media institution has zero tolerance for extraneous cultural characteristics.

Even though most of the culture related news and programs aired on EBC are event based or not researched, encouraging efforts are undertaken to maximize the coverage of colorful culture in the media. EBC has a weekly program based on culture named “from Dalol to Ras Dashen.” This program contains 30 minutes and aired three times a week.

E. (EBC Journalist): Believes that EBC has been doing its best to promote languages, dressing culture and eating cultures of Ethiopian nations and nationalities citing the experience in which EBC has come through for years. E. pointed out that the media tries to cover all layers of cultural values of all Ethiopians. Despite of the fact that EBC has done encouraging activities to promote culture, there is still remaining task to be done, elicited E.

The media presents life style and the strong bond between Christians and Muslims. But sometimes, EBC does not want to stress on some cultures for they are highly interdependent.

S. (News & News program manager, EBC): Argues that EBC encourages both tangible and intangible cultural values in a way to cement togetherness among Ethiopians.

S. underlined that EBC has been exerting tremendous efforts in covering culture and culture related news particularly for the last six months; citing the mandatory factors in the country. Currently culture related news and programs aired on EBC impress the government and even scholars’ attention.

S. noted there is a team/package organized to cover news of cultural affairs in the news channel. But this news package focuses on the “Tena Yistilign Ethiopia/good morning Ethiopia” aired in the morning shift do not fully implement culture news due to the financial shortcoming.

He underlined that EBC has good cooperation with the ministry of culture and tourism recalling “tourism for development program” in the previous format and the present weekly program named “from Dalol to Dahsen.” It is/was all about historic, natural and cultural perspectives of the society.

T. (Editor, EBC): All nations and nationalities have their own cultural values that could even be a model to democracy. He believes that EBC is working to deepen social values. When covering, the media tries to address all layers of cultural aspects. According to T, EBC often presents judgments and arbitration systems different nations and nationalities of Ethiopia.

A. (editor and social affairs team leader): expressed the encouraging efforts by the media to advocate cultural values regardless of the financial problems and shortage of work force. He said the “Tena Yistlign Ethiopia” news package tries to include cultural vies in its daily air time. Amir added culture is prioritized next to health and education in Tena Yistlign Ethiopia.

A1. (Editor, EBC): Believes that to some extent EBC is trying to encourage Ethiopian cultural values reminding the “social affairs team” currently organized to feature all societal affairs including culture. But the media still does not prioritize culture irrespective of the cultural diversities in the country.

M. (Editor, EBC): EBC does focus only on ceremonial events like holidays. Culture related issues are addressed on these event oriented days. Conflict resolution mechanisms/arbitration systems of the society are also covered when only conflicts occur. The role of media to promote culture is irreplaceable. However, EBC did not do so.

G. (EBC Journalist): Believes that EBC is not playing its share in advocating tangible and intangible cultural values of the country. According to G, the media organization neglects the intangible cultural values of the country merely focusing on the tangible ones.

4.6 The Cooperation between EBC and the Ministry of Culture and Tourism

Cooperation is important to yield successful achievements in any area. Media is thus, one of the significant centers of cooperation that nothing can be done single handedly. As culture is communal by nature, it needs collaborative efforts to promote it.

Respondents said that there is encouraging coordination between the media (EBC) and the ministry of culture and tourism meant to promote cultural values irrespective of some limitation.

Mr. G. (public relations head at the Ministry of Culture and Tourism): underscored that the ministry of culture and tourism have good relationship and they work cooperatively in some areas. But that is not enough as expected. He echoed that there has been limitation in giving feedbacks altogether and do not collaborate guided by strategic plan. He expressed his complain on EBC that the media organization sometimes does not show interest to cover culture sensitization issues.

Mr. A. (EBC deputy G/manager): Underlined that EBC has encouraging cooperation with the ministry of Culture and Tourism citing the event based news cooperatively broadcasted on culture related issues.

Dr. H. (Minister of Culture and Tourism): We have a good teamwork and ties with the media in producing cultural reporting of different nations and nationalities. However, our cooperation needs to be strengthened to exert our level best and further promote cultural values of the country.

4.7 What could be the challenges of media organizations to produce culture related programs?

Dr. H. elaborated lack of attentiveness among all stakeholders in the sector that the culture is not yet prioritized as it must have been so far. She noted the cooperation with media should be strengthened.

Mr. A. (EBC deputy G/manager, EBC): The media has got financial problems to cover the broader scope cultural values in the country. Consequently, it sometimes is forced to focus on puerile issues that do not seek more investment.

N. (Department head of ETV news channel): Lack of awareness concerning the benefit of cultural values. As we stick in politics, we must have also focused on our cultural values and standards. Other countries give priorities to the cultural news.

Mr. G. (underlined that sensitive political issues and entertainments take the lion share of media coverage in Ethiopia. Media consider that soft news like cultural values may not grab audiences as those sensitive issues. If they do not have enough audiences, they lose the market benefit so they choose sensitive issues to be viewed most, Mr. G. added.

Mr. M. (Addis Ababa University, Ethiopian Languages and Culture Academy):

Lack of awareness among journalists, the dearth of knowledge toward cultural values, political intervention among others the main constraints that hinder the sector.

Y. noted there is big misconception regarding culture and its benefits. He also expressed the political intervention on culture promotion hurts the sector. Ignorance could also be mentioned as a challenge according to Y. EBC and other media focus on programs or news that generates income.

S. (Culture and Tourism relations senior expert): EBC lacks awareness about the advantage of cultural values in socio-economic and political move. Inability to make deep analytical news on culture comes from either lack of knowledge on the field or ignorance. According to S, there is a lot to be done in promoting the long cultural arbitration system that helps to resolve social crises easily. In short, culture is a matter of life and death.

S. (News and News Program Manager, ETV News): underlined that time, access to technology, finance among others is the major hindering problems of the media to cover cultural values of all nations and nationalities across the country.

T. (audience): Underlined that politics takes the lion share to shade its dominance culture for majority of the air time is given to political affairs. Financial problem could be cited as the major challenge of the media that thwarts it to invest on cultural values. The distant residences of the typical society are also another challenge that it requires finance and human capital. There is lack of commitment as well.

Mr. G. (Media supervision and capacity building expert with the Ethiopian Broadcast Authority): Financial constraints could be taken as a bottle neck that why do not media focus on cultural aspects said Mr. G. the media supervision and capacity building expert with the EBA.

These all indicate that there are number of challenges of media organization to produce culture related programs. These are lack of awareness as well as dearth of knowledge toward culture that Journalists may not be able to understand the advantage of promoting culture in media. Absence of cooperation among stake holders, lack of financial capacity that media houses fail to cover the long distances where typical cultures are located and among others are found bottle necks of the sector challenging the media not to cover culture related issues.

In the meantime, respondents expressed their observation that lack of commitment is sometimes observed in media institutions and journalist noting the low due attention given to culture and culture related affairs in media outlets while others blame the bold political intervention in media forcing the environment to exert more of its efforts in political affairs.

4.8 What should be done to address the problem?

Challenges are clearly identified in the above discussion. Respondents pinpointed that certain contributing factors have been negatively impacting for this to happen where culture is neglected in the media industry. Thus, respondents mentioned their suggestions in which concerned bodies need to hammer thereby addressing challenges.

Mrs. G. (media supervision and evaluation senior expert, EBA): The Ethiopian Broadcast Authority needs to enforce that any medium organization is expected to prioritize cultural values. The licensing process has to include all these procedures.

Mr. A. (EBC deputy G/manager, EBC): A lot has to be done to raise public awareness and avoid wrong perceptions on cultural values. And when the media scales up its financial capacity, it will host talk shows live from historical sites.

S. (News and News Program Manager, ETV News): The media industry should exert more efforts on cultural values, togetherness, and unity and love in order to witness Ethiopian growth and prosperity. A lot has to be done to cement and deepen the long standing ties among

Ethiopians. It is not only the problem of media to stick on events but it is every body's responsibility to promote or advocate social values.

Particularly, families have the big mandate to teach their children to develop love as well as respect each other; to know how to live with others whose ideologies are quite different. In addition, S. underlined that the role of schools in advocating social values take the biggest share to shape the generation according their norms.

Mr. M. (Addis Ababa University, Ethiopian Languages and Culture Academy): Recommends that scholars and media organizations need to strengthen their cooperation to further scale up cultural aspects of Ethiopia. The media must provide useful concepts to the society narrating the importance of maintaining one's own cultural values.

N. (Department Head of ETV News): The cultural values of the country need to get prioritized in accordance of their depth. Cultural affairs ought to be included in daily news and programs. And as a national media, EBC should be a role model to other media organizations in addressing cultural values. A lot has to be done to cement national unity among all Ethiopians by investing on children, schools and media outlet preaching love, tolerance and togetherness.

Dr. S. (Culture researcher): It is every one duty to promote culture. Parents, Schools, and the media have the responsibility in doing that. Cultural values of Ethiopian nations and nationalities should get researched. Journalists and media organizations in general have to have the knowledge and awareness about culture and its importance. There should be strong bond between scholars and media; and what scholars research on culture ought to touch the ground and should be translated in to action.

T. (EBC Reporter): In order to achieve remarkable results in the sector, the media need to strengthen its cooperation with all stakes particularly with regional governments.

Z. (audience): Ethiopian media institutions need to share experiences of other countries and adopt it in a way that benefits Ethiopians at large. There are many global media organizations hugely investing in cultural values. She recommended all media institutions to exert efforts in promoting culture with various mechanisms.

N. (audience): According to N, the government need to prioritize cultural perspectives as it does in the political arena. The media should not be a mouth piece of government but it must voice the voiceless and promote cultural values of the country.

4.9. ETV News Channel’s Nine Months’ Evaluation Performance in News Coverage and Number of Reporting

No.	News Content	No. of Reporting
1.	Social Affairs (education, health, youth, women, culture, tourism and illegal human trafficking) etc...	545
2.	Technology and Industry	395
3.	Political Affairs	924
4.	Agriculture	395
5.	Finance and purchasing	741
6.	Infrastructure	228
7.	Good governance affairs	149
Total		3,802

The above table demonstrated the evaluation performance conducted by the media itself that much more attention is given to political affairs news taking the lion share of the total number of reporting next to business news. Culture related new has not been prioritized which accounts only 49 number of reporting out of the total 3802 news in the last nine months. The identified number of reporting given to culture is even broadcasted predominantly in holiday sessions and based on social unrests to make the reconciliation process easier.

Therefore, culture news needs to get prioritized and have enough duration of time and there should be given due attention to culture related news in the news channel and at the prime time of the media.

Aiming at strengthening the participation and cooperation of the public, EBC has been cooperatively working with more than sixty-two (62) organizations in all TV, Radio and FM stations broadcasting on various matters to the general public for the last one year. However, the attention given for cultural advocacy in all these programs in the media is too small comparing to the extent of cultural values in the country. Predominantly the media focusses on political, sport and business news with less attention to cover social norms of the nation.

CHAPTER FIVE

5. SUMMARY, CONCLUSION AND RECOMMENDATION

This chapter contains the overall summary and conclusion of the study. It summarizes some of the most important issues and findings that come up in the discussion so far. The researcher tries to recapitulate what this research has been all about, how it was undertaken and the prevailing themes that came out at the end of the endeavor. It also encompasses possible recommendations.

5.1. Summary-Conclusion

The central focus of the study was to explore that to what extent Ethiopian Broadcasting Corporation plays a role to promote Ethiopian cultural values.

Under the title, “the perception and practice of promoting cultural values in Ethiopian Broadcasting Corporation,” the study tried to find answers that either the media prioritizes cultural values in its news and programs or not. It also tried to investigate which layer of Ethiopian cultural values are being covered/promoted by Ethiopian media, EBC in focus.

Furthermore, this study tried to uncover the challenges of media organizations including EBC that thwarts to report culture and culture related programs.

In fact, it was the assumption of this research project that Ethiopian Broadcasting Corporation does not seem to favor cultural values in its news and programs. The research found out that EBC sticks only on ceremonial events; news reporting and programs mostly aired on the media lean on religious or public holidays.

To undertake the research, attempts have been made to refer various literatures written in relation with the topic. Since the study is about the perception and practice of promoting cultural values in Ethiopian broadcasting corporation.

Social learning theory has been taken as the theoretical framework of the research in which the researcher believed appropriate and valid concepts to discuss media and culture. The study attempts to explore the magnitude of media coverage toward cultural values of the country.

In order to find out the perception and practice of promoting cultural values in EBC, qualitative research method is employed. Focus group discussions and individual in depth interviews were used as instruments of data gathering system. These interviews have allowed the researcher to understand how culture is treated in media organizations, particularly in EBC.

The researcher used both purposive and snowball sampling to select respondents. Their responses indicated that culture is neglected in news and programs in Ethiopian media. Most of the culture related news and programs lean on holiday events. Intangible cultural values are not addressed yet regardless of their rich potential and deep rooted history.

The other finding of the research is that there seems less cooperation among stakeholders to advocate cultural values in the country. The cooperation between the media and scholars, between media and the ministry of culture and tourism as well as media and Ethiopian Broadcast Authority need sustainable augmentation.

Furthermore, challenges have been identified regarding cultural aspects in the media industry. Lack of awareness, dearth of knowledge that Journalists fail to understand the depth of Ethiopian cultural values and financial problems are identified as some of the bottlenecks. Absence of technological advancement and lack of interest among stakeholders are also among the major constraints.

On the other hand, the researcher recognized that there are two weekly programs feature about cultural values of the nation. These programs are named “wulo adar” and “from dalol to dashen.” To some extent, EBC tries to address culture related affairs through this two weekly program. But these are not wide enough regardless of the history and depth of Ethiopian Cultural values.

5.2. Recommendation

From the findings of this study, Ethiopian Broadcasting Corporation should reconsider its news and programs in a way that advocates cultural values of the country inclusively. The cooperation among stakeholders need to be strengthened meant to promote cultural values of the nation through developing frequent communications, discussions and sensitization programs.

It is everybody’s responsibility to galvanize endemic cultural values; families need to teach their children about their respected cultures, schools have to formalize and develop it and media

organizations have also the responsibility of promoting and broadening cultural values. Therefore, the promotion of cultural values needs cooperative efforts.

The relationship between the media and the ministry of Culture and Tourism has to be strengthened to broaden as well as deepen the promotion activity.

Furthermore, there should be increased participation of scholars in media to create public awareness about Ethiopian cultural values.

In addition to this, journalists need to be well informed about the depth and long age of the Ethiopian cultural values to promote it because if they do not know well, they could not present news or programs with deep analysis.

The media needs to conduct further researches on the issue to review its formats that prioritize cultural affairs in its prime time. The air time for culture should be maximized. When reporting cultural concerns, there should not be limitations only on dressings and eating styles; rather the media must address all the intangible social values of the country.

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Appendices

Appendix 1

Part 1. In-depth Interview with Key Informants in EBC

1. What is culture to EBC?
2. What aspects of Ethiopian culture does EBC promote, as culture has different layers?
3. What do you think the role of media should be to promote culture?
4. Do you think EBC is playing its role to promote Ethiopian cultural values?
5. AS EBC promotes multinationals, how does it identify Ethiopian cultural values from cultural values of nations and nationalities?
6. What are the challenges to produce culture related programs?
7. Is there a format/package that culture is aired like business, sport and other packages?
If not, why?
8. If your answer to question number 7 is yes, how often a week does ETV reports about culture?
9. How do you explain your cooperation with the Ministry of Culture and Tourism?
10. What do you plan to solve misconceptions about Ethiopian cultural values and promote proven cultural values as part of your responsibility to build national identity among Ethiopians?

In-depth Interview Questions with Scholars

1. What is Culture to you?
2. What aspects of Ethiopian culture do currently Ethiopian media promote, as culture has different layers?
3. What do you think the role of media should be to promote culture?
4. Do you think Ethiopian media including EBC are playing their role to promote Ethiopian cultural values?

5. How do you think the media should promote Ethiopian cultural values as the country has various nations and nationalities with their own cultural values?
6. What could be the challenges of media organizations to produce culture related programs?
7. How do you explain the cooperation between scholars and media organizations in creating awareness about the use of promoting cultural values?
8. What do you plan to play role your role in solving misconceptions about Ethiopian cultural values and promote proven cultural values as part of your responsibility to build national identity among Ethiopians?

In-depth Interview with Key Informants in the Ministry of Culture and Tourism

1. How does your Ministry define culture?
2. What aspect of Ethiopian culture is currently promoted by Ethiopian media organizations including EBC, as culture has different layers?
3. What do you think the role of media should be to promote culture?
4. Do you think Ethiopian media including EBC are playing their role to promote Ethiopian cultural values?
5. How do you explain your cooperation with media like EBC to promote and maintain culture?
6. What could be the challenges of media organizations to produce culture related programs?
7. What do you plan to solve misconceptions about Ethiopian cultural values and promote proven cultural values as part of your responsibility to build national identity among Ethiopians?

In-depth Interview Informants in the Ethiopian Broadcast Authority

1. How does EBA define Culture?
2. What aspect of Ethiopian culture is currently promoted by Ethiopian media organizations including EBC, as culture has different layers?
3. Does the Ethiopian Broadcast Authority have guiding principles/proclamation on media and culture?
4. If the answer to question number 3 is yes, how is its implementation/ current practice?
5. What do you think the role of media should be to promote culture?
6. Do you think Ethiopian media including EBC are playing their role to promote Ethiopian cultural values?
7. What could be the challenges of media organizations to produce culture related programs?
8. How do explain your cooperation with media like EBC to promote and maintain culture?
9. What do you plan to solve misconceptions about Ethiopian cultural values and promote proven cultural values as part of your responsibility to build national identity among Ethiopians?

In-depth Interview Questions for Audiences

1. Do you watch TV programs? If no, why not?
2. If yes, which TV station is your choice for watching news/programs?
3. Which type of news/programs is you interested to watch, soft/hard news?
4. What is culture to you?
5. What do you think the role of media should be to promote culture?
6. Do you think Ethiopian media including EBC are playing their role to promote Ethiopian cultural values?

7. What do you think the challenges of media organizations to produce culture related programs?
8. What do you think the solution should be to further promote cultural values?

Part 2. Focus Group Discussion with Journalists and Editors in EBC

1. What is culture to EBC?
2. What aspects of Ethiopian culture does EBC promote, as culture has different layers?
3. What do you think the role of media should be to promote culture?
4. Do you think EBC is playing its role to promote Ethiopian cultural values?
5. AS EBC promotes multinationals, how does it identify Ethiopian cultural values from cultural values of nations and nationalities?
6. What are the challenges to produce culture related programs?
7. Is there a format/package that culture is aired like business, sport and other packages?

If not, why?
8. If your answer to question number 7 is yes, how often a week does ETV reports about culture?
9. How do you explain your cooperation with the Ministry of Culture and Tourism?
10. What do you plan to solve misconceptions about Ethiopian cultural values and promote proven cultural values as part of your responsibility to build national identity among Ethiopians?

Focus Group Discussion with Key Informants in the Ministry of Culture and Tourism

1. How does your Ministry define culture?
2. What aspects of Ethiopian culture are currently promoted by Ethiopian media organizations including EBC, as culture has different layers?
3. What do you think the role of media should be to promote culture?

4. Do you think Ethiopian media including EBC are playing their role to promote Ethiopian cultural values?
5. How do explain your cooperation with media like EBC to promote and maintain culture?
6. What could be the challenges of media organizations to produce culture related programs?
7. What do you plan to solve misconceptions about Ethiopian cultural values and promote proven cultural values as part of your responsibility to build national identity among Ethiopians?

Appendix 2: Amharic Version

ከ ኢ.ቲ.ቪ. ባለሙያዎች ጋር የተደረገ ቃለ መጠይቅ

1. ኢ.ቢ.ሲ/ ኢ.ቢ.ኮ ባልን እንዴት ይረዳዋል/ይገልፀዋል ?
2. በመሰረቱ ባህል የተለያዩ መገለጫዎች ደረጃዎች እንዳሉት ይታወቃል

ኢ.ቢ.ሲ/ኢ.ቢ.ኮ የትኛውን የ ባል ዘርፍ እርከን ላይ ነው ትኩረት ሰጥቶ የሚሰራው ?

3. ባህልን ለማስተዋወቅ ብሎም ለማሳደግ የሚዲያ ሚና ምን መሆን አለበት ?
4. በአሁኑ ሰአት የ ኢትዮጵያን ባህላዊ እሴቶችን በማስተዋወቅ ረገድ ኢ.ቢ.ሲ ግዴታውን እየተወጣ ነው ብለው ያስባሉ ?
5. እንደሚታወቀው ኢ.ቢ.ሲ/ኢ.ቲ.ቪ ብዙሃን ድምፅ ነኝ እያለ ነው የሚያቀነቅነው እነዚህን የብሄር ብሄረሰቦችን ባልና እሴት እንዴት ነው የሚያስተናግዳቸው ?
6. በባል ጉዳዮች ላይ ዘገባዎች እና ፕሮግራሞች እንደሰሩ የሚያግዱ ነገሮች አሉ ? ካሉ በዝርዝር ቢገለፅ ?
7. ልክ እንደ ቢዝነስ፤ ስፖርት እና ሌሎች ፓኬጆች በኢ.ቢ.ሲ ይዘት አደረጃጀት ውስጥ ለባህል የተመደበ የአየር ሰአት ካለ ? ከሌለ ለምን ?
8. የ ባል የአየር ሰአት ካ በሳንት ስንት ጊዜ አየር ላይ ይውላል ? ለምን ያህል ደቂቃ ?
9. በባል ዙርያ ከባልና ቱሪዝም ሚኒስቴር ጋር ያላቹ ግንኙነት እንዴት ይገለጻል ?
10. እንደ ግለሰብም ሆነ እንደ ተቋም የ ኢትዮጵያ ባህልና እሴቶችን ጠብቆ ከማስቀጠል እንዲሁም የበለጠ ከማስተዋወቅ አኳያ የተሳሳቱ አመለካከቶችን ከማረምና ሃገራዊ ማነትን ከመፍጠር ረገድ ምን ለመስራት እቅድ አሉት?

ከባህል እና ቱሪዝም ሚኒስቴር ሰራተኞች ጋር የተደረገ ቃለ መጠይቅ

1. የ ኢትዮጵያ ባልና ቱሪዝም ሚኒስቴር ባልን እንዴት ነው የሚገልፀው?
2. ባህል የተለያዩ መገለጫዎች እና ደረጃዎች እንዳሉት ይታወቃል። ኢ.ቢ.ሲ/ኢ.ቲ.ቪን ጨምሮ የሃገራችን የሚዲያ ተቋማት ትኩረት ሰጥተው የሚሰሩት ትኛውን የባህል እርከን ላይ ነው ? ማተኮርስ ያለባቸው የትኛው ላይ ነው ?
3. ባህልን ለማስተዋወቅ ብሎም ለማሳደግ ሚዲያ ሚና ምን መሆን አለበት?

4. በአሁኑ ሰአት ኢ.ቢ.ሲን ጨምሮ ኢትዮጵያ ውስጥ ያሉት የሚዲያ ተቋማት የሃገራችንን ባህሎች እና እሴቶችን ከማስተዋወቅ ረገድ ግዴታቸውን እየተወጡ ነው ብለው ያምናሉ ?
5. ኢትፒያ ውስጥ የራሳቸው ባልና መለያ ያላቸው ብዙ ብሄር ብሄረሰቦች የሚኖሩባ ሃገር ናት። ታዲያ ባሎችን ከማስተዋወቅ አንፃር የሚዲያ ሚና ምን መምሰል አለበት ?
6. በባህል ጉዳዮች ላይ ዘገባዎች እና ፕሮግራሞች እንዳይሰሩ የሚያግዱ እንቅፋቶች ምን ሊሆኑ ይችላሉ ?
7. ከሚዲያ ተቋማት ጋር ያላቸው ግንኙነት ቢገልፁልን ?
8. እንደ ግለሰብም ሆነ እንደ ተቋም የ ኢትዮጵያ ባህልና እሴቶችን ጠብቆ ከማስቀጠል እንዲሁም የበለጠ ከማስተዋወቅ አኳያ የተሳሳቱ አመለካከቶችን ከማረምና ሃገራዊ ማነትን ከመፍጠር ረገድ ምን ለመስራት እቅድ አሎት ?

ከባህል ባለሙያዎች/ ምሁራን ጋር የተደረገቃለመጠይቅ

1. ባህል ለእርሶ ምንድነው?
2. በመሰረቱ ባህል የተለያዩ መግለጫዎች ደረጃዎች እንዳሉት ይታወቃል

ኢ.ቢ.ሲ/ኢ.ቢ.ኮ የትኛውን የ ባህል ዘርፍ እርከን ላይ ነው ትኩረት ሰጥቶ የሚሰራው ?

3. ባህልን ለማስተዋወቅ ብሎም ለማሳደግ የሚዲያ ሚና ምን መሆን አለበት ?
4. በአሁኑ ሰአት ኢ.ቢ.ሲን ጨምሮ ኢትዮጵያ ውስጥ ያሉት የሚዲያ ተቋማት የሃገራችንን ባህሎች እና እሴቶችን ከማስተዋወቅ ረገድ ግዴታቸውን እየተወጡ ነው ብለው ያምናሉ ?
5. ኢትዮጵያ ውስጥ የራሳቸው ባልና መለያ ያላቸው ብዙ ብሄር ብሄረሰቦች የሚኖሩባ ሃገር ናት። ታዲያ ባሎችን ከማስተዋወቅ አንፃር የሚዲያ ሚና ምን መምሰል አለበት ?
6. በባህል ጉዳዮች ላይ ዘገባዎች እና ፕሮግራሞች እንዳይሰሩ የሚያግዱ እንቅፋቶች ምን ሊሆኑ ይችላሉ ?
7. በባህል እና በባል እሴቶች ዜርያ ግንዛቤን ከማሳደግ አንፃር የሃራችን የሙህራን እና የሚዲያዎች ትብብር እንዴት ይመለከቱታል?
8. እንደ ምሁርም ይሁን እንደምትሰሩበት አዲስግበባ ዩንቨርሲቲ አልያም እንደ ተቋም የ ኢትዮጵያ ባህልና እሴቶችን ጠብቆ ከማስቀጠል እንዲሁም የበለጠ ከማስተዋወቅ አኳያ የተሳሳቱ አመለካከቶችን ከማረምና ሃገራዊ ማነትን ከመፍጠር ረገድ ምን ለመስራት እቅድ አሎት?

ከ ኢትዮጵያ ብሮድካስት ባለስልጣን ባለሙያዎች ጋር የተደረገ ቃለ መጠይቅ

1. ተቋቹ ባህልን እና የባል እሴቶችን እንዴት ነው የሚገልፀው?
2. በመሰረቱ ባህል የተለያዩ መግለጫዎች ደረጃዎች እንዳሉት ይታወቃል

ኢ.ቢ.ሲ./ኢ.ቢ.ኮ የትኛውን የ ባል ዘርፍ እርከን ላይ ነው ትኩረት ሰጥቶ የሚሰራው?

3. የ ኢትዮጵያ ብሮድካስት ባለስልጣን በባል ጉዳዮች ላይ ሚዲያዎችን የሚከታተልበት መመርያ እና ደንብ ካለው ?
4. መመርያ ካለው ሚዲያዎች እንዴት ነው እየተገበሩት ያሉት?
5. ኢትዮጵያ ውስጥ የራሳቸው ባልና መለያ ያላቸው ብዙ ብሄር ብሄረሰቦች የሚኖሩባ ሃገር ናት። ታዲያ ባሎችን ከማስተዋወቅ አንጻር የሚዲያ ሚና ምን መምሰል አለበት ?
6. በአሁኑ ሰአት ኢ.ቢ.ሲን ጨምሮ ኢትዮጵያ ውስጥ ያሉት የሚዲያ ተቋማት የሃገራችንን ባህሎች እና እሴቶችን ከማስተዋወቅ ረገድ ግዴታቸውን እየተወጡ ነው ብለው ያምናሉ?
7. በባህል ጉዳዮች ላይ ዘገባዎች እና ፕሮግራሞች እንዳይሰሩ የሚያግዱ እንቅፋቶች ምን ሊሆኑ ይችላሉ ?
8. ከሚዲያ ተቋማት ጋ ያላቸውን ግንኙነት ቢገልፁልን?
9. እንደ ግለሰብም ሆነ እንደ ተቋም የ ኢትዮጵያ ባህልና እሴቶችን ጠብቆ ከማስቀጠል እንዲሁም የበለጠ ከማስተዋወቅ አኳያ የተሳሳቱ አመለካከቶችን ከማረምና ሃገራዊ ማነትን ከመፍጠር ረገድ ምን ለመስራት እቅድ አሉት?

ከተመልካቾች ጋር የተደረገ ቃለመጠይቅ

1. የ ቴሌቭዥንና ዜና ይሁን ፕግራም ይከታተላሉ ? ከሆነ ለምን ?
2. ዜና እና ፕሮግራሞችን ለማየት/ ለመከታተል ሚመርጡት የ ቴሌቭዥን ጣብያ ትኛው ነው ? ለምን ?
3. የሚመርጡት የ ዜና ይዘት/ዘርፍ የትኛው ነው፡ ስፖርት፡ ፖለቲካ፤ መህበራዊ፤ ጤና፤ ቢዝነስ፤ ለምን?
4. ባህል ለእርሶ ምንድነው?
5. ባልን ከማስተዋወቅ አኳያ የሚዲያ ተቋት ሚና ምን መምሰል አለበት?
6. በአሁኑ ሰአት ኢቢሲን ጨምሮ ኢትዮጵያ ውስጥ ያሉት የሚዲያ ተቋማት የሃገራችንን ባህሎች እና እሴቶችን ከማስተዋወቅ ረገድ ግዴታቸውን እየተወጡ ነው ብለው ያምናሉ?
7. በባህል ጉዳዮች ላይ ዘገባዎች እና ፕሮግራሞች እንዳይሰሩ የሚያግዱ እንቅፋቶች ምን ሊሆኑ ይችላሉ ?
8. ባህልን የበለጠ ለማስተዋወቅ እና ለማስቀጠል ምን ቢሰራ መልካም ነው ይላሉ?